

The South African Outlook

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CONTENTS

	Page		Page
THE OUTLOOK ..	145	Death of Dr. Francis Carey	
The Separate University		Slater	155
Education Act	148	Honour for an African	
The Extension of Univer-		Author	156
sity Education Bill 1958	150	Prof. Nyembezi's Appraisal	156
Academic Facilities for		Sursum Corda	158
Non-Europeans	150	Our Readers' Views ..	159
Dr. D. L. Smit and Dr.			
Verwoerd	152		

The South African Outlook

"There was that indefinable something about her—that appeal of the spirit springing from sources deeper than intellect."

—General Smuts on Emilie Solomon.

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The Prime Minister.

Dr. H. F. Verwoerd has been appointed Prime Minister of South Africa. The final vote in the Nationalist Party Caucus is reported to have been 98 for Dr. Verwoerd and 75 for Dr. Donges. The new Prime Minister announced that he had asked the members of the present Cabinet to remain in office. An act has been passed enlarging the Cabinet from 14 to 16 members. Dr. Verwoerd informed Parliament that the present Cabinet is not merely a caretaker one: it will be altered in the coming recess only by the appointment of the new Ministers.

In a broadcast to the nation Dr. Verwoerd gave the assurance that the form of government in South Africa would be democratic. He also subsequently gave an explanation of his connection with the body that during the 2nd World War drafted a constitution for South Africa in which among other features, Afrikaans was to be the first language and English a secondary one. The new Prime Minister has been at pains to be conciliatory and re-assuring with promises of justice for all sections, a desire for national unity and friendship with other countries.

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Only coming events will show how far Dr. Verwoerd translates into deeds the assurances given in words. No

Prime Minister in South Africa has taken office with the air filled with so many doubts and fears, not only among the Parliamentary Opposition but among his own supporters. And in the background is the undisguised hostility of almost the entire Western World. Many of the reasons for these doubts were marshalled by Dr. D. L. Smit in a recent masterly parliamentary speech which we reproduce in our columns. It will indeed be for the comfort of millions if future years belie the fears that now possess so many hearts.

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The Banning Muddle.

The Government's attempts at suppressing freedom of speech have met with a jolt, and South Africa has been made ridiculous in the process. Recent legislation provided that the Governor General could ban gatherings attended by more than ten Africans in certain areas. The result was that even the Black Sash could not hold meetings at the steps of the Johannesburg City Hall; eleven Africans passing by might be drawn by curiosity to listen and so the meeting would become one attended by persons not allowed by law. Last June a meeting was held under a Coloured people's organisation. More than 100 attended of which between sixteen and twenty-one were Africans. Four men responsible for convening the meeting were convicted of holding a gathering of Africans without permission. Last month Mr. Justice George Wynne and Mr. Acting Justice A. W. Back in the Supreme Court at Grahamstown declared that the ban was invalid. The reason? Because the proclamation interfered with the rights of non-Natives. Freedom of speech, said the judges, is enshrined in the law of the land.

* * * *

The Group Areas Tragedy.

From many quarters of the land come reports of the application, or plans for the application, of the Group Areas Act. If gathered together they would make a book of tragedy. The only consolation is that in various towns the actual position is being laid bare and attempts are being made for the removal or mitigation of the hardship. A notable instance is Pretoria. There an inter-church committee was formed which has issued a memorandum laying bare the facts. The memorandum is signed by representatives of the Roman Catholic, Anglican, Presbyterian, Congregational, Methodist and Baptist Churches.

This memorandum declares that the effects of the Act on Indians in Pretoria would be privation and often starvation. The Committee said that a self supporting community will be reduced to complete poverty and dependence. "This" it is declared, "is an injustice that cannot be tolerated by the conscience of Christian nations, a Christian Church or a Christian individual". Under the proclamation about 240 shops and market stalls fall to be moved within three years. The vast majority of these would have to close down and about 5000 people at present wholly dependent on these shops would be deprived of their livelihood.

The Indian community appealed to the Dutch Reformed Church to intercede on their behalf. The Moderator of the Church had a personal interview with the Minister of Native Affairs, and subsequently Dr. F. E. O. B. Geldenhuys gave assurance that the Group Areas Act would be carried out with circumspection and equity. We trust that this assurance will be translated into action in Pretoria and many other places, so that the shadow now darkening so many lives will be lifted.

The Treason Trial.

As we go to press the Treason Trial has been resumed. The issue has been greatly simplified because only one of the charges now remains—the charge of High Treason. The Crown applied for the withdrawal of the second alternative charge involving allegations under the Suppression of Communism Act. The first alternative charge was quashed by the Court in August on the application of the defence. Even on the treason charge the Crown has asked for the deletion of the words, "acting in concert and with common purpose." Two major questions remain in many minds:—"Will the new situation mean a lengthening or shortening of the trial? Will a joint trial be later abandoned and separation of trials be ordered?"

An Important Judgment.

A Judgment of special significance for all who plan to use the industrial weapon for the enforcement of political ends was given recently in a Johannesburg Regional Court. According to SAPA, sentences ranging from 12 months to a fine of £40 were imposed on 6th September on 19 people found guilty of incitement on August 28th. Their appearance arose out of the abortive "stay-at-home" campaign during general election week in April. The Magistrate said: "The whole campaign was aimed at—and if successful, would have resulted in—a very serious dislocation of work in commerce and industry, essential services and domestic service throughout the Witwatersrand, with possibly far-reaching effects on the economy of the whole country." The only European among the accused men, Arnold Herbert Alfred Selby, was fined £40

(or four weeks). Of the rest, Africans, Indians and Coloured people, two were sentenced to 12 months, one to six months, one to five months, and one to four months. Six were fined £20 (or 30 days), and five were fined £15 (or 20 days) and two £10 (or 15 days). Three of the fines were suspended. A Native was found not guilty and discharged, and a warrant of arrest was issued for another who was absent. Notice of appeal was given on behalf of the five accused men who were sentenced to imprisonment.

Disgrace.

South Africa is often wounded in her own house. Last month Chief Luthuli, a leader of the African National Congress, addressed a study group of white people in Pretoria. A number of whites entered and endeavoured to break up the meeting. In the process the chief speaker and many of those present, among them women, were assaulted. According to *Die Burger*, the leader of the intruders had the temerity to say that they were acting in the name of "True Afrikaners" and they were protesting against an African addressing a white gathering. Objections to the hooliganism and the alleged reason for it have come promptly from supporters of the Government. *Die Burger* deplored the happening. Writers in the Afrikaans newspapers have expressed horror and *Sabra* was quick to denounce such methods. The *Sabra* statement issued by Prof. N. J. J. Olivier, the vice chairman, was noteworthy. It read: "The events which occurred last Friday evening in Pretoria when a group of Europeans tried to break up a meeting of a study group, which was addressed by the president of the African National Congress, is seriously deplored by Sabra and deserves the strongest disapproval of every responsible Afrikaner. Violence of this kind is in conflict with the best traditions of the White population on whom always rests the obligation to comply with the principles of the civilization we endorse. This violence is also in conflict with the traditions and conceptions of the Afrikaner people with their innate faith in the right of freedom of speech and their aversion of organized violence. The persons responsible for the fighting on Friday evening were apparently not conscious of the full implications of their behaviour. Action of this kind not only presents the policy of apartheid as ridiculous but does an injustice to good race relations and creates bitterness and hate. It must be clearly understood that the persons involved did not have the least right or authority to act in the name of the Afrikaner people in such a way."

Further developments on the part of the authorities of the country will be awaited with interest.

Racial Troubles in Britain.

Serious race rioting recently broke out in Great Britain particularly in Nottingham and London. Since the end

of the war there has been a steady influx of Coloured people into Britain, particularly from the West Indies, West Africa, Pakistan and India. Thousands who found it difficult to make a living in their own countries have been attracted by the advantages of the British Welfare State, so much so that they have braved the harsh climate, the miseries of a strange environment and the uncertainty of employment. While there were more jobs in Britain than men could be found for, little difficulty arose, but now there is unemployment in some sections of England. The position has been aggravated by the association of coloured men with white women; also the removal by new black landlords of white tenants from their dwelling places so as to permit of the influx of those of their own colour has had some influence on the situation. So serious did the position seem that Mr. Manley, the chief Minister of Jamaica, and other political leaders from the West Indies, hurried to Britain to make investigations on the spot. Mr. Manley declared that he found one-third of the British population affected by colour prejudice and another third to be sitting on the fence.

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No one can dispute the urgent necessity for the authorities in Britain and the countries of the Commonwealth to give attention to what may be a growing problem if remedies are not applied. There can be no question that the responsibility for the trouble lies largely with the undisciplined on both sides. For too many in all countries the ideals of conduct set forth by the Church have been displaced by the ideals of the Silver Screen and part of the attraction of the latter too often lies in scenes of brutality and crime. Hence we have gangs of thugs. It is clear that in some British quarters no mercy is to be shown to the latter. The sentencing of nine of those found guilty of race rioting to four years imprisonment each will have a salutary effect. On the other hand, something must be done to raise the standard of living of many of the immigrants and to deport those found guilty of serious crimes. It is noteworthy that Sir Harold Scott, Commissioner of the Metropolitan Police from 1945 to 1953, in his book *Scotland Yard* (1954) says in dealing with post-war crime: "Cypriots, Maltese, and Coloured British subjects are responsible for a disproportionately large part of the offences connected with gaming, living on the immoral earnings of prostitutes and the sale of drugs and liquor. If they could be sent home on conviction there would be a distinct improvement in those areas where they are active."

"...When every other part of the Commonwealth possesses and exercises a power to deport not only aliens, but British subjects who offend against the law, it is hard to see why, while maintaining the general right of entry, we should not also have a strictly limited power to remove undesirables who abuse our hospitality."

It may be necessary for Britain to adopt regulations similar to those imposed by other countries, even such as the United States, in limiting quotas of immigrants. Britain can be trusted to handle this problem as she has handled many other greater ones, with fairness and effectiveness.

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Ecclesiastical Consistency?

We have recently expressed surprise that the Moderation of the Dutch Reformed Church took such umbrage at the Archbishop of Cape Town because in a 3000 word sermon he uttered one sentence of disapprobation of South African Dutch Reformed theology and practice—albeit a sentence mingled with praise for D.R.C. missionary zeal. Still more surprising was it to find one or two leaders of other Churches quickly into the lists, holding up hands in horror at the Archbishop, and drawing the bold deduction that leaders of one Church should not attack the teaching and views of other Churches. But most surprising of all is it to learn from various press reports that official word has gone out in the Union that Dutch Reformed ministers are enjoined on one or more occasions each year to preach against the doctrines and practices of the Roman Catholic Church; that the month of October, which includes Reformation Sunday, is esteemed a particularly appropriate period for this kind of assault; and that to aid in the campaign this year there has been brought to the South African scene the Rev. H. J. Heeger, once a Roman Catholic monk, but now attacking from outside its fold. We trust these press reports are not well founded. If they are, we shall observe with interest to see whether those who were quick to lambaste Dr. de Blank will be as speedily into the fray with what should be much heavier blows. Or will their movements be as tortoise-like as those they displayed when action was demanded to combat the notorious "church clause?"

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The Federation.

It is noteworthy that Mr. B. G. Paver, who pioneered the African newspaper in the Union and is now resident in Central Africa, said recently that it has become absolutely necessary to "debunk" the claims of the African National Congress in the Federation. He declared that it is a well-established fact that the Congress has not been able to organize an effective boycott without using both intimidation and picketing. Congress draws its support from the entirely ignorant and from those whose little learning is a most dangerous thing. It stands to reason, therefore, that they could not face, and were determined not to face, a body of registered African voters, says Mr. Paver.

The Separate University Education Act

Alias

The Extension of University Education Act

By Dr. Alexander Kerr, Principal of Fort Hare, 1916-48

PEOPLE even in South Africa may be excused if by this time they are quite at sea about the concrete proposals of the Government in its attempt to bring University Education into line with the overall precepts of Apartheid. There are already, for a population under three million whites, eight teaching universities of size varying from 1000 to 5000 students. Two of the largest of these, Cape Town and Witwatersrand, are "open" universities and admit about 5% of non-whites. One, Natal, has a segregated section for non-whites and to another, Rhodes, there is affiliated the independent original foundation for non-whites, Fort Hare. The remaining four, predominantly Afrikaans-speaking, do not admit and have no association with, any of the varied shades of colour in South Africa, but there is a large examining and correspondence College, called the University of South Africa, which welcomes all who write to it and have matriculated.

The openly declared policy of the Government is to exclude all who are not pure whites from the existing teaching universities and to provide the facilities which non-whites at present enjoy at these open universities in new State Colleges, from which, of course, whites will be excluded. The Bill to effect this double purpose was introduced as "The Separate University Education Bill 1957" and passed its second reading. It was then referred to a Select Committee of the House of Assembly and when the session ended without the Committee's work being concluded, the Committee was transformed into a Commission to continue its deliberations during the parliamentary recess.

The Report of the Commission has now been published. As might have been expected it includes a majority report signed by eight members and a minority one by the remaining five—all neatly divided on the strictest party lines.

While the Minority recommend the retention of the original short title as being a true description of the proposed Act, the Majority suggest that it be changed to "The Extension of University Education Act" on the principle, the cynics will say, of *Lucus-a-non lucendo*!

A further complication is that Fort Hare University College, which has the largest complement of non-white students, is not referred to in the Bill but, owing to the necessity in law of hearing objections to the intention of the Government to transform it into a State College, is reserved for subsequent legislation. The same presum-

ably applies to the Medical School for non-whites of Natal University. It is well enough known however, that if the present Bill is passed into law, the future shape of any successive ones will conform to the pattern thus established.

Nothing of the evidence tendered to the Commission is quoted in the Majority Report, but the Minority claims that the bulk of the *academic* evidence supported their objections to the main provisions of the proposed Act and to certain expedients recommended by the majority with a view to adapting the pure principle of apartheid, which is the *raison d'être* of the Act, to the university system. How all inclusive the operation of the principle is intended to be is not always understood. Besides insisting that white and non-white should not be taught together even at university level, the Government proposes to separate Native from Coloured and both from Indian. And already it is being carried to lengths that in most countries would appear Gilbertian. If in a former missionary institution there are white and black or coloured members on the same staff, they must not associate with one another even on such an innocent occasion as eleven o'clock tea! While recognising that in university institutions for non-whites there is likely at present to be a proportion of the white staff, the majority report, in strict adherence to the letter of apartheid, recommends that the Council of the College, that is, the final controlling body, should be duplicated: that there be established a Council consisting, with the Rector or Principal, of nine white persons nominated by the Governor-General, and an Advisory Council of 8 members, presumably of the group in whose interest the College is established. Similarly there shall be a Senate of white staff members and an Advisory Senate of others!

The Minority Report rejects this patent disregard of practicability in the interest of theoretic conformity with apartheid, as all practical educationists will, and states that the only witness who gave strong support to the proposal was the representative of the Native Affairs Department. He did so on the ground that in the experience of his Department, joint boards of whites and Bantu did not work together satisfactorily.

In opposition to this opinion, the writer can state categorically that for the first thirty-three years of the existence of Fort Hare, there were on the Council, and on the

Senate when one was established, representatives of both Bantu and White groups, and that on no occasion was a question debated or decided on Colour lines. Furthermore, the Discipline Committee of the College, a small body of senior Senate members, which always had Bantu representation, and often dealt with most difficult questions affecting students, never presented anything but a unanimous recommendation to Senate. In my view the device proposed by the majority report is not only unnecessary and obstructive, but would be destructive of any possibility of securing that degree of unity in the staff which is absolutely essential for the functioning of the College. Professor Rautenbach, Rector of Pretoria University, Prof. Coetzee, Rector of Potchefstroom University for Higher Christian Education, and Prof. Olivier of Stellenbosch University, who is a member of the Fort Hare Council, all members of Afrikaans-speaking universities, are reported as testifying against this division of the governing bodies, on the ground that even those whites generally in favour of separate colleges, must be, and in the past to their credit have been, prepared to sit on the same committees as non-Europeans, in their desire to promote development of institutions for the benefit of those of other groups than their own. If they are not, they may rest assured that any interest they take or teaching they do in such colleges will meet with no success. How could it?

The Minority Report also makes a strong plea for following the traditional pattern in South Africa of having State-aided Colleges which all our universities are, as opposed to State Colleges, which the Bill proposes the non-white Colleges should be. This also was supported by the academic opinion already quoted. If men of any standing are to be invited to take trouble and give time on the Councils of the Colleges they must be trusted to exercise their judgment to the best of their ability and not be merely rubber stamps of any Departmental Minister.

The Majority Report mentions five reasons why objection should not be persisted in to the absolute State control and administration of these Colleges. None of these have any cogency. I mention only two.

The first is that the State has taken the initiative in the establishment of the proposed new university Colleges and is responsible for their success. This can hardly claim historical truth since the initiative in establishing Fort Hare 42 years ago was taken jointly by the Christian Mission and the Council of the Transkei. The non-white section of Natal University received its encouragement from members of the staff.

The second reason advanced by the Majority report is that as the non-white population groups are not in position to assume a substantial part of the financial responsibility they must be State Colleges.

If this reason were a valid one it would apply equally to most universities not only in South Africa but in the world today. Most of the South African ones are dependent upon state loans and grants for building, and upon annual subsidies, ranging from 50% to 80% of annual expenditure, and similar conditions now apply to overseas universities. The great dilemma of modern universities is how to obtain sufficient support from the State to perform the functions the State demands of them, without sacrificing the independence which is the ground of their best work.

The academic witnesses already referred to by the Minority Report made the sound suggestion that, granting the desirability of establishing separate Colleges for non-whites in South Africa, these should for studies and for the time being, be conducted under the aegis of existing universities, much in the way that Fort Hare for the present is affiliated to Rhodes University. This would at least keep the standards of examination and syllabus organization on a par with the teaching universities, instead of brigading them all under the University of South Africa the students of which are entirely external, and whose standards even the Majority report considers must thereby tend to be lower than the others—standards being inevitably accommodated to the mass of the student body and dependent to a greater or lesser extent upon 'live' classroom encouragement and competition.

The Minority Report also strongly recommends that for the purposes of overhead administration non-white university work should remain as before, like all other university work, in the Department of the Minister of Education, Arts and Science. It rejects the proposal to transfer these Colleges to the Department of Native Affairs and to throw their cost on to the Bantu Education Account, which will find it difficult enough to finance the expansion of ordinary school education on the scale that the future will require.

Whatever reasons are recognised for the segregation of primary education groups—and in South Africa there are some sound ones—there is little that can be said for differentiating secondary systems and none at all for essential differentiation at University level. It is to be hoped that in considering this question afresh when the Bills come before Parliament next year, the members will pay some heed to the accumulated experience of universities in the older lands as well as to the history of our own development.

The Extension of University Education Bill 1958

MEMORANDUM BY THE COUNCIL AND SENATE OF THE UNIVERSITY COLLEGE OF FORT HARE

WE, the Governing Council and Senate of the University College of Fort Hare, have received official information that the Government proposes in due course to redraft the Fort Hare Transfer Bill so as to ensure that the College will fall into line with such legislation as may be enacted under the proposed Extension of University Education Bill; and further that no consideration will be given to any evidence submitted in the interests of Fort Hare. We wish to stress that the evidence we gave to the Separate Universities Education Commission was concerned with general principles and not directly with Fort Hare. It therefore appears to us that a protest against the Extension of University Education Bill now before Parliament would afford the only opportunity of stating our objections to any future Bill affecting our College.

We view with dismay the proposals contained in the Extension of University Education Bill which would appear to empower the state to control the staff and students of university colleges. We especially question the advisability and even the practicability of proposals for dual responsibility entrusted to two councils and two senates. The application of different regulations and different conditions of service to members of the staff within the same institution must, in our opinion, hinder those harmonious relations which are essential to the successful progress of an institution so important to the national welfare.

We further emphasise that the colleges to which these conditions apply have yet to be established. In marked contrast, the University College of Fort Hare has had forty years of experience, during which period it has developed many valuable academic traditions such as its own graduation ceremony. While it was under the University of South Africa our staff and students enjoyed all the privileges of a constituent college which were later safeguarded by affiliation with Rhodes University in 1951. Further-

more, under the 1955 Universities Act our College was accorded the rights and privileges granted to all University institutions in South Africa. There seems to be serious danger that under the proposed legislation these valued rights and privileges may well be withdrawn. It is a matter of great regret, therefore, that we were not consulted when these drastic changes were being considered.

The College, moreover, enjoys at present the same degree of financial autonomy as other South African universities and it is subsidised on the basis laid down in the regulations of the Universities Act of 1955. This makes it possible to estimate income and expenditure sufficiently in advance to enable rational planning and development to be carried out. We wish to be assured that any proposed changes in the amount or basis of subsidy will not result in an unfortunate degree of uncertainty and insecurity.

We wish to stress the fact that the Commission on the University of South Africa (U.G.44, 1947) recommended the affiliation of Fort Hare with Rhodes University but agreed that the ultimate future of Fort Hare was independence and suggested that policy should be shaped towards its attainment. We are convinced that it is important to strengthen an existing university college which has had long experience and has proved its value. In the meantime we wish to affirm that the affiliation with Rhodes University and our happy relationship with the Department of Education, Arts & Science are deeply appreciated.

Finally, Fort Hare owes its origin and growth in large measure to the sincere cooperation between the state, the churches of many denominations, and the leaders of our Non-European communities. Therefore we, the Governing Council and Senate, regard Fort Hare as a valuable contribution to cooperation between different groups, in a nation-wide effort to promote higher education and mutual understanding.

Academic Facilities for Non-Europeans

TO THE EDITOR OF THE SOUTH AFRICAN OUTLOOK

THE undersigned members of the teaching staff of the University College of Fort Hare, who have hitherto refrained from making public their personal opinions about the proposed creation of new and reorganization of existing academic facilities for non-Europeans, consider it now their duty to give expression to their deeply felt disappointment and indignation at the dual-senate system, envisaged by the Extension of the University Education Bill. In

terms of this Bill, advisory senates are to be created on which—thus the majority report of the Select Committee—non-European members are to serve.

We believe that this plan will be applied to Fort Hare in order to bring it into line with the proposed university colleges. We do therefore feel compelled to voice a protest against this proposed reorganization. Does it not reveal a lack of political vision, sense of justice and realism?

How can one expect the idea of parallel development to gain ground, or, indeed the defenders of this principle to be credited with sincerity of intention, if even at Fort Hare, which for many years now has provided for the academic needs of non-European groups, and has served for non-European staff members as a training school in university administration, the application of the new policy will mean lowering of status for the non-Europeans? The report of the select committee on the Bill explains that the aim is, later, to have European members serve on the advisory senate and vice versa, but it remains our firm conviction that vague promises for the future cannot compensate for the humiliation of today.

According to the report, once the non-European lecturers give proof of a sense of responsibility in their actions and decisions, they should be entrusted with more and more duties and responsibilities. In this connection we should like to point out that the non-European members of the Fort Hare Senate, who will be degraded under the envisaged scheme, have for many years held positions of responsibility on bodies responsible for university administration. Among them are persons who have served on the Fort Hare Council, the Executive Committee of the Council, the Senate Executive, etc. They include a staff member who has had an honorary doctorate from one of the South African universities conferred upon him, and another who, frequently and for long periods, has substituted for the Principal. How intense must be the disappointment and resentment of the non-European Fort Hare Senate members when with the application of a new policy designed, as it is claimed, to train non-Europeans in the working of university colleges, they are going to be deprived for the first time of the right to exercise responsibility in the full meaning of the word.

The arguments of the report to justify a non-European advisory senate are in our opinion not convincing. There it is said that a resolution passed by a mixed body is seldom, if ever, regarded by the non-European group concerned as the real decision of the non-European members. It is further stated that mixed bodies do not provide their non-European members with the desired or intended training and that consequently feelings of inferiority, frustration, and irresponsibility may very easily be aroused. The third argument is that a mixed body creates various problems for the European members, so that frequently more attention is given to feelings than to facts and correct action. Finally it is asserted that when Europeans serve on mixed bodies the temptation to retain responsibility and power in their own hands is almost irresistible.

While the undersigned are fully aware that their experience of the working of mixed bodies is limited in range, they nevertheless feel that the members of the commission, though perhaps enjoying wider experience, may have been

too dogmatic in their interpretation of complex situations and relationships. Experience in one sphere of administrative contacts with non-Europeans may not coincide with that of Europeans who have co-operated with non-European groups in another sphere; for instance, that of university administration. We speak from personal experience when we say that during the difficult years of the more recent past the non-European members of the Senate have not shown themselves inferior to others in their sense of responsibility and willingness to accept the consequences of decisions made by the mixed senate.

In the present administrative system the non-European members of the Senate are there to represent the interests of their departments just as the other members do—opinions and proposals are tested on their intrinsic merits. It is the creation of advisory senates for non-European members which will result in undue importance being attached to the racial element in consultation and deliberation.

Respecting the emotional reactions alleged to result from non-European participation in mixed administrative bodies, we wish only to say that, rather than prescribe what those reactions ought to be, it would be far better to find out what they actually are. Were this done at Fort Hare, we are sure that there would be more than enough evidence to prove that the alleged feelings of resentment and frustration are caused not by the prevailing system of co-operation on mixed administrative bodies, but by the proposed establishment of advisory senates for non-Europeans.

The report states that by the intended scheme the White senate will gradually delegate powers and responsibilities to the non-White advisory senate. How can it be expected that the White professors—constituting the senate so long as they provide a majority of senior staff members—will gradually delegate power to take decisions affecting the vital interests of all departments to a minority of non-European Heads of Departments who can only speak with authority about their own departments? Or does the establishment of an advisory senate imply that the opinion of a non-White professor as to the essential interests of his department will for an indefinite period not have the same authority as that of the large majority of White professors (the senate will be white, but not all white professors are necessarily members of the senate).

It is not our intention to elaborate on all the practical difficulties inherent in the application of the intended reorganization. We are convinced that the proposers of the creation of advisory senates do not realize how important the contribution of non-European members can be to the solution of disciplinary and other problems, because they understand our students so much better.

In conclusion we wish to emphasize that the forming of advisory senates will have an unfavourable effect on the

relationship between European and non-European staff members; these up to the present time have been very satisfactory. Further problems will have to be faced by the non-European staff members. It is only too obvious how the appointment to or the exclusion from the advisory senate, by the Rector, will be interpreted by their students.

A. Coetzee.
Prof. D. Z. de Villiers
Prof. A. S. Galloway
Dr. K. Jacobs.
J. Pienaar.
J. G. Pretorius.
Prof. O. F. Raum.

Dr. F. Sass.
Dr. W. Steyn.
J. C. van den Berg
G. J. J. van Rensburg.
J. H. van Wyk.
Prof. M. Webb.
Prof. D. Williams.

Dr. D. L. Smit and Dr. H. F. Verwoerd

A MASTERLY SPEECH

IN the House of Assembly on 12th September, Dr. D. L. Smit, M.P. for East London City and a former Secretary for Native Affairs, reviewed the career of Dr. Verwoerd as Minister of Native Affairs and some of the measures for which he had been responsible.

Dr. Smit said:—Sir, as this will be the last occasion upon which the hon. the Minister will have charge of the Native Affairs Vote, may I take the opportunity of expressing the hope that in his high office as Prime Minister he will widen his outlook for the benefit of all sections of the community, and that a measure of human kindness will find its way into the administration of Native Affairs, that has been absent since he took charge of the Department.

I do not think anything can be gained by a full-dress debate on the Minister's apartheid policy, but it is, I think, important that the public should be reminded that the positive apartheid manifesto on which the Government have won elections has developed into a mass of abstract theories and contradictions among prominent members of the Nationalist Party which the Minister and his colleagues are continually repudiating or trying to explain.

The country has been waiting for years now for some indication of how and when the Government proposes to make a start with their programme of physical and geographical separation of the races. Instead of that the need for Native labour in the towns has so increased that the Native urban population has reached nearly 3,000,000 and continues to grow in proportion to the growth of our industries. The Government cannot stop it without bringing disaster to the economic life of the country.

Sir, the Minister is wedded to the idea of the Native reserves being the ultimate home of the Natives. He overlooks the fact that the urban Native is really the crux of the whole Native problem, and that it is in the urban areas that the phenomenal industrial wealth of our country has been built up. A question that is being consistently evaded by the Government is what place is to be found for these people in the general set-up of Native Affairs. Their tribal code has broken down under the impact of industrialization and the Government refused to face up to the realities of continuing urbanization and integration, and

all the talk about ultimately putting them back into the reserves is so much economic madness.

Sir, the besetting sin of apartheid is its hypocrisy. As a battle-cry it has always been a trump-card at elections, but the truth is that the Government has no sincere intention of carrying it out. The hon. the Minister has from time to time set out his aims in such pompous language as to be almost meaningless. He is reported on one occasion to have put it in this way—The Government's aim is to be to promote the accepted idea of progressive separation at the desired pace, in a manner which will take the financial resources into account, will fit into the general administrative set-up, will not undermine the prosperity of the country, or upset the life of European or Bantu, and will take into consideration adaptability in changing circumstances.

I think that that should go down as a classic in the history of apartheid. My second example is taken from one of the Minister's election speeches. Last March he intrigued a Nationalist audience at Vryheid—he got them together, I think, like a lot of children and told them two priceless fables to illustrate the difference between apartheid and integration. He said—Say for example you have a farm with Native labourers, whether there are 5 or 50 Natives they stay on your farm, they work on your farm, but they live apart. The Native does not sit at your table or enter your home.

That is apartheid.

Say Father Huddleston had a farm, he would handle the Natives as Europeans. The Natives would come into his house, they would dance together, court his children and be his neighbours. That is integration.

Sir, did you ever hear such nonsense from a responsible Minister of the Crown? The Minister knows perfectly well that economic integration is an accomplished fact which has continued steadily ever since this Government came into office, both in the cities and on the farms, and that nothing can stop it. The illustrations given by the Minister to the people at Vryheid are a foolish attempt to get away from hard, economic facts.

Prof. L. J. du Plessis, Dean of the Faculty of Commerce

at Potchefstroom University, at one time chairman of the Committee that was responsible for the first draft of the Government's republican constitution, has suggested "multi-racial talks which (he said) should not be confined to Natives who were hirelings of the Government". He visualizes three Native States in a South African Federation. Prof. Pistorius of Pretoria University bases his beliefs on "the brotherhood of man and the basic rights of all human beings to life, liberty and happiness." A year or two ago, the Rev. A. W. Landman, chairman of SABRA, carried out a campaign to win South Africans over to the ideal of total territorial apartheid, and he visualized seven different Native states within the borders of the Union. The Government have repudiated these views out of hand. But all this illustrates the confusion that exists in the minds of men of the highest intellect, and the need for the Government to reconsider the whole position. In the meantime, Sir, the Minister and his colleagues are making enemies of every section of the non-European people in this country by the enforcement of all manner of restrictive laws and regulations that are at war with the laws of economics and the needs of our industrial development, and are uniting the non-Europeans in a common purpose against us, a thing that is largely responsible for the unrest that is evident in certain parts of the country to-day. That is where the greatest danger lies, and things are moving so quickly in the rest of the world that little time is left to us to put our house in order. As I see it, with the rapid progress that Communism is making in the north, events are moving to a crisis and will move to a crisis long before the Government's apartheid plans can ever be achieved.

Sir, the Government is living in a profound illusion. These laws and regulations may govern men's actions and restrain or regulate their words, but you cannot hold people in subjection indefinitely. What is needed is a complete reassessment of the Government's policy and the progressive abandonment of the arbitrary restraints that are being enforced from day to day.

Successive governments have been responsible for the passing of these laws, but it has been left to a Nationalist Government to close every gap that would give a decent Native a chance of escape. There never has been a time in the history of South Africa when these regulations have been administered with such severity. In the process they are antagonizing the emerging middle-class Natives who should be used as the mainstay of our industrial labour and the stabilising influence in Native life against the lawless elements that are arising in the townships and taking control of the people. Instead of that many of them are subjected daily to the humiliating experience of being locked up for failing to obey some petty Native Affairs regulation for which no less than 500,000 were brought before the courts last year. I suppose it is correct to say that at least

50 per cent of the urban adult Natives are arrested for such offences every year. It is a state of affairs that would cause a major scandal if it were applied to even the worst elements of the European population. While on this point, Sir, I wish to refer to the report of the Riots Commission of three ex-Judges who were appointed by the Municipality of Johannesburg, with a former Chief Justice as chairman, a report that was rejected out of hand by the hon. Minister and treated with contempt by the Government. I read from paragraph 121—

"There is another aspect of the matter which has given us grave concern. Many Natives gave evidence to the effect that the Native community is not consulted in the passing of many laws which place all kinds of restrictions on their actions, liberty of movement and opportunities for employment, that contraventions of these laws do not carry with them any moral stigma and that as a result contraventions of such laws are not recognised as being morally wrong. It does not lie within our terms of reference to express any opinion whether any or all such laws are required for the peace, order or good government of the State, but we cannot shut our eyes to the fact that such laws have caused grave resentment among the Native population. The step from disregard of/and disrespect for such laws to a disregard of and disrespect of all laws, is often regrettably short. That this is causing anxious thought in the highest quarters is evident from the remarks made by the Secretary for Native Affairs in his address to which we have already referred, He said:—"We have to accept as a fact that the number of offences committed far exceeds the safety margin. A society in which such a large percentage of its members are prosecuted, convicted, and fined or imprisoned, must necessarily suffer irreparable harm as the punitive system ceases to have any educative or remedial effect. The people implicated are no longer subject to any social stigma and therefore these sanctions lose their deterrent value. It is consequently of the utmost importance to have the process reversed so that contravention of laws and regulations will once more become the exception rather than the rule."

That is bad enough, Sir, in all conscience. In addition, may I draw attention to the colossal waste of manpower, the damage to the economy of our country, and the effect on the investment of overseas capital, such a system entails, with thousands of Natives sitting in gaol or spending long hours hanging round the pass offices every day. The Minister of Economic Affairs has complained of the inefficiency of our Native labour. I think it is surprising that our Native labour is as efficient as it is when one considers the restrictions that hamper the Natives on every side.

The Minister of Defence in a speech at Darling last Wednesday said that the Prime Minister was going to

place two important beacons in the history of South Africa. One was the incorporation of the Protectorates, the other the establishment of a republic. Sir, incorporation of the Protectorates will largely depend upon the acquiescence of the Natives. Does the hon. the Prime Minister think that those people will ever voluntarily surrender their allegiance to the Queen for a Nationalist republic? In the second place, the Minister's treatment of Protectorate Natives as foreigners and the harsh regulations applied to them in the Union are not likely to win their adherence and are bound to have far-reaching consequences on our labour supply and our trade with these territories. The British Government is spending large sums of money on the development of the territories to make the Natives self-supporting. And what bigger challenge can the Minister have than the announcement made by the paramount chief of Swaziland that he intends to raise money from his people to establish a clothing factory in his own territory? It is easy to foresee the effects of this and other developments on the economy of the Union.

Whenever we criticise these restrictive laws, the Minister points to the progress made in Native housing and education. We appreciate that a great deal has been done in this direction. But what the Natives see is restriction added to restriction and resentment mounts as long as these continue. The recent disorders at various centres and the drastic steps the Government has found necessary to quell them are surely an alarm signal that should not be ignored.

One has only to look through the regulations which have been promulgated by the hon. the Minister of Native Affairs and laid on the Table this Session to see what is happening in Native Affairs. Some of these regulations affect not only the Natives, but increasingly impinge upon the liberties of the Europeans and other racial groups. I wish to refer to one or two of these regulations to illustrate what I mean. The first regulation I wish to refer to is contained in Government Notice 804 of 13th June, 1958, which gives the right of search to any police constable.

Sir, this regulation gives the right of search to any police constable and to any one of the numerous authorized officers (there are 13 classes of them), to search any premises in an urban area by day or by night without warrant for kaffir beer or for any Native who is suspected of being illegally in the area. Sir, this power is not confined to a Native location. It extends to any European dwelling, the only limitation being that in that case the search must be carried out under the supervision of a European official. It supersedes one of the regulations that has been repealed. That regulation required the authority of a European sergeant. But even then the harsh manner in which that regulation was carried out, often at the dead of night, and the undignified treatment of Native householders in the

presence of their children, has aroused more resentment and discontent among Natives than any other action on the part of the authorities. The extension of these drastic powers to any irresponsible young constable is, I submit, an outrage. It will be said that section 42 of the Criminal Procedure Act empowers any constable of the South Africa Police to effect a search in a case of emergency without a warrant, but here you are giving this power not merely to a police constable but to 13 classes of officers, many of whom are of a very junior type.

Another regulation to which I wish to refer is the ban that was imposed on meetings by Proclamation No. 526. On the assumption that there was going to be trouble with the Natives during the election period, these regulations were applied to Johannesburg and other large centres, and forbade the holding of any meeting at which more than 10 Natives were present. There was no trouble during the election, Sir, but those regulations were kept in force for a period of five months and were only withdrawn the other day; they are still in force in Port Elizabeth.

In the meantime a body of European citizens desired to stage a meeting on the steps of the Johannesburg City Hall to protest against the Bill to enfranchise the 18-year olds. The matter was one of public concern, and any body of electors was entitled to protest. But as there was a possibility that more than ten Natives might be attracted to the meeting, the Native Commissioner refused permission and the meeting had to be abandoned. I say that that was an unwarranted invasion of the basic right of free speech in a matter that had nothing whatsoever to do with Native Affairs.

Another proclamation, Sir, deprives a Native who is summarily ordered by a Native Commissioner to vacate an allotment of the right possessed by any other race to apply for a temporary interdict pending an appeal to the Supreme Court. That was another extension of the prohibition of Interdicts Act.

A further regulation confers upon the Natives Resettlement Board of Johannesburg powers within its areas to banish any Native if the Board is of opinion that his presence is detrimental to the maintenance of peace and order, without recourse to the municipality of Johannesburg. The Johannesburg Municipality already possesses this power, and now this Board will have concurrent jurisdiction to deport a Native if they think he is an undesirable. Sir, it is bad enough to give this power to a municipality without clothing yet another body in the same area with such arbitrary powers. There are other regulations to which I should wish to refer, but I am afraid that my time won't permit me to do so.

I believe that there is a desire on the part of the majority of European South Africans to act justly towards our non-Europeans. But the state of affairs that exists to-day can-

not be defended on any ground of Christian principle, and I can see no future for South Africa as a Christian nation whilst such things are allowed to continue.

In a broadcast to the nation, the hon. the Prime Minister claimed that his leadership was determined by the Will of God. Other figures in history have made the same claim.

We do not presume to enquire into the inscrutable wisdom of Almighty God, but I would ask the hon. the Prime Minister to remember that arrogance and disregard of the rights of others have led to the downfall of much greater men than he, from King Saul to the present day.

Death of Dr. Francis Carey Slater

THE doyen of the Union's "English" poets, Dr. F. Carey Slater, died on 3rd September, at the age of 82. Newspapers throughout the country have paid tribute to the place he established for himself in English literature, as poet, novelist and anthologist.

Dr. Slater was one of the notable company of Europeans who were educated at Lovedale. There he came under the inspiring influence of Dr. James Stewart, Lovedale's second principal. Throughout life he acknowledged his indebtedness to that great stalwart; his poem "At Stewart's Grave" is one charged with even unwonted feeling. He married into the Stewart family, his wife, Leonora Nyasa Stewart, who predeceased him by a few weeks, proving the ideal companion and constant source of inspiration. Many think gratefully of their unbounded hospitality in their beautiful home, "Manystairs," at Wynberg, Cape.

Dr. Slater was a descendant of the 1820 Settlers—a body of men and women to whom scant justice has been done in South Africa's history books or monuments. The qualities that marked the Settlers—their courage, their integrity, their devotion to work and duty, their closeness to nature—were all found in their descendant, along with much more.

Born near Alice in the Eastern Cape in 1876, he began work on his father's farm at the age of five; was early inured to the saddle, riding once, at the age of nine, a distance of 85 miles between nightfall and 11 a.m.; he learned to read between the ages of six and seven, and at eight became familiar with the poems of Sir Walter Scott and began himself to write verse. When ten he had read "Paradise Lost." By the age of twelve he had read all Scott's novels, and was familiar with the work of the greatest British poets. His only formal schooling was at Lovedale between the ages of fourteen and seventeen. At the age of twenty-three he passed into the service of the Standard Bank. For the next thirty-one years he was in the Bank's service in a dozen different places in South Africa, so that he came to know the country's varied life. His knowledge was all the surer because he was familiar with Xhosa and Dutch, and so could enter into the thoughts of all sections of the South African people.

In his latter years he wrote his autobiography, which in pious tribute to his forebears he entitled *Settler's Heritage*.

In literature Dr. Slater found his solace and his most

appealing form of labour. Nothing was more fittingly done then when the University of South Africa made this man of business a Doctor of Literature.

His contributions to literature were specially valued by men like General Smuts and Roy Campbell.

His autobiography bore witness to a charitable mind. Such javelins as he threw were almost all directed at the modern poets who confuse obscurity with genius, and at those misguided critics who try to "debunk" writers like Scott and Tennyson. The *Cape Times* fittingly said, "More than any other poet of his generation, and even beyond his generation in South Africa did Francis Carey Slater teach us to look at the human beings around us. Whether Afrikaners or Africans or Settler descendants in the Eastern Province, heroes of the Trek, or some anonymous Xhosas returning from the mines in a train, this poet declared these men were fit subjects for poetry. They were part of our human environment, and a proper study for our kind."

R.H.W.S.

CHRISTIAN VENGEANCE

According to the *Rand Daily Mail* after 120 years the D.R. Church is to "avenge" the murder of the Voortrekker leader, Piet Retief, and his men—by building a church. On February 6, 1838, Piet Retief and 66 of his men were murdered by the Zulu Chief, Dingaan, while they were being "entertained" in Dingaan's kraal in Natal. On this spot the Dutch Reformed Churches of the Transvaal and Natal are to build a £10,000 mission church. "This will be the most appropriate way in which to avenge the murder of Retief and his Voortrekkers," Mr. Willie Maree, Dutch Reformed Church's information officer, said in Johannesburg. "It will portray a type of 'Christian vengeance.' The church will be proof to the Zulus that White men no longer hate or blame them for what had happened—it is being presented to the Zulu nation as a token of benevolence." The church will seat 400, but accommodation will later be extended to seat 700. In front of the church an 80 ft. high concrete cross will be erected—"not in keeping with the accepted Western idea of a church tower, but of more Christian significance to the Zulus."

Honour for an African Author

MARGARET WRONG MEMORIAL MEDAL AND PRIZE

Awarded to Rev. J. J. R. Jolobe.

THE large hall at Lovedale was the scene of a notable gathering on Friday, 5th September, when the Margaret Wrong Memorial Medal and Prize were handed over to Rev. J. J. R. Jolobe.

Mr. J. P. Benyon, Superintendent of Lovedale, presided over a large attendance of staff, students, and friends from Alice and Fort Hare.

Dr. R. H. W. Shepherd spoke on behalf of the London Committee responsible for making the award. For the benefit particularly of the students he explained how Miss Margaret Wrong was the first secretary of the International Committee for Christian Literature for Africa (ICCLA). In this capacity she had travelled in many parts of Africa, as well as in Europe and America. She did much to further the production of Literature for Africans and to encourage African authors. She visited South Africa more than once, notably in 1936, when she attended a conference held in Bloemfontein at which representatives of missionary societies discussed the production and distribution of literature, and the first African Authors' Conference held in Johannesburg. She was the founder of the publication *Books for Africa*.

On one of her visits to East Africa, Miss Wrong died

and was buried in the soil of the Continent she had sought to help. After her death friends thought that a fitting memorial would be a Margaret Wrong Memorial Fund, from which would be given annually a medal and prize to an African who had distinguished himself in Literature. For the year 1957, the award was made to Rev. J. J. R. Jolobe.

Dr. Shepherd explained that the London committee had suggested that Dr. Alexander Kerr, who was Principal of Fort Hare while Mr. Jolobe was a university student, be asked to make the presentation.

The speaker said he was particularly glad that the presentation was taking place at Lovedale. For many years Mr. Jolobe had been a "reader" for the Lovedale Press, and a member of the Lovedale Press and the *South African Outlook* committees. Lovedale had published six of Mr. Jolobe's books.

One purpose of the gathering was to stimulate others to follow in Mr. Jolobe's steps.

Professor C. L. S. Nyembezi of Fort Hare University College followed with an appraisal of Mr. Jolobe's work as an author.

Prof. Nyembezi's Appraisal

I AM very happy to be here today on what is undoubtedly an important occasion. I am happy to be able to speak at this gathering to do honour to a great son of Africa. It is, indeed, an important occasion and a happy one.

On an occasion such as this, it is fitting, I think, to look back to the past and see the development which has taken place since the missionaries first set foot in this part of Africa to bring light to the Black people, light of the soul and light of the mind. One thinks of the early days when missionaries began to serve their Master among the Xhosa people, to serve in faithfulness and love. They came to work amongst people who were illiterate; people whose language had hardly been reduced to writing. But those missionaries were determined men, men with a vision, men with a purpose. It was not only to the Cape however that Missionaries came. They also went to other parts of Southern Africa.

From the very early days the Missionaries concerned themselves with the preparation of vocabularies; they investigated the structure of the language of the people among whom they worked. They undertook the trans-

lation of the scriptures. It was important for the Bantu people to read the word of God in their own language. Schools were also started.

In the 19th century, very little literary contribution came from the Bantu. And yet even in that century, a few Africans made their small contribution. In this connection one thinks, for instance, of the contribution of Rev. Tiyo Soga as a member of the Board which was entrusted with the task of revising the Xhosa Bible. One thinks of the three young men in Natal who accompanied Bishop Colenso to Zululand when he visited King Mpande in 1859. Those three young men were required to keep diaries which were later published. One thinks of the translation of Part I of the *Pilgrim's Progress* into Xhosa by Rev. Tiyo Soga about 1866. In Natal in 1895 a translation of the *Pilgrim's Progress* was printed. That translation was made by J. K. Lorimer and Benjamin Zikode. Canon Callaway, who in 1873 was consecrated Bishop of Kaffraria, was assisted by Africans when he translated the Book of Psalms and when he compiled his book, *The Religious System of the AmaZulu* and his *Izinganekwane nensumansumane nezindaba zabantu*. Thus in a small way the

Bantu were making their humble contribution in work which was intended to help their people. It was a humble beginning but a beginning all the same.

The Missionaries laid the foundations on which we still continue to build today: But our memories are short and it has almost become the habit of the day to speak ill of the Missionaries forgetting altogether the good they have done. Whatever their short-comings might have been, whatever their failures, we should truly thank God for the Missionaries who have made it possible for us to be gathered here today.

Early in the 20th century, Dr. Rubusana's *Zemk' inkomo Magwala Ndini* was published in Xhosa. In Zulu an important milestone was reached in 1921 when Magma Fuze published his book *Abantu Abamnyama Lapho Bavela Khona*. Magma Fuze was one of Bishop Colenso's three young men of 1859. When Rev. James Jolobe entered the literary scene in 1923 with his first book, *uZagula*, the output by the Africans was still negligible, almost nil. For that reason he can rightly be called one of the African pioneers in the field of Bantu Literature.

Rev. Jolobe is a very versatile man. From his pen we have novels, a book of essays, poetry, a play and translations. He has also prepared books for schools. His first novel *uZagula* published in 1923 was followed in 1928 by *Iindlela Ezahlukeneyo*—a story for boys. Incidentally it was in the year 1928 that Rev. Jolobe began to win literary prizes for himself. *Iindlela Ezahlukeneyo* was written for a competition organised by the Society for the Propagation of Christian Knowledge and it won a prize for the author.

In 1936 Rev. Jolobe published in book form his poems under the title *Umyezo*. These were poems written over a number of years and some of them had appeared in journals. *Umyezo* came out just a year after the publication of a collection of poems in Zulu by the late Dr. B. W. Vilakazi. Both these books were an important contribution to Nguni literature. Both books were published by the University of the Witwatersrand as Nos. 1 & 2 of the Bantu Treasury Series. The man primarily responsible for the starting of the Bantu Treasury Series now lives with us in Alice—Dr. C. M. Doke.

In his poems, we see clearly Jolobe's powerful imagination, his mastery of the Xhosa language, and a well developed sense of humour. But these poems also reveal that they are the work of a man who accepts God as the Creator and Master of all.

In 1936, Rev. Jolobe took part in the May Esther Bedford literary competition. He submitted a poem, *Thuthula*, which was awarded a first prize. *Thuthula* is a narrative poem which tells of the incident of Chief Ngqika abducting the young and pretty wife of Chief Ndlambe. *Thuthula* was her name. As you know, a chief's wife cannot be abducted without serious repercussions. War followed.

I might add that Rev. Jolobe has also translated this poem into English.

In 1940 the Bantu Treasury Series published another book by Rev. Jolobe. This time it was a book of essays *Amavo*. It is, I believe, true to say that he was the first Nguni writer to publish a book of essays. He was thus blazing a new trail. No doubt Jolobe got his inspiration from reading some of the great essayists of English Literature.

Ladies and Gentlemen, we are today doing honour to a man who has made a habit of acquiring literary honours. In 1952 he was awarded the Vilakazi Memorial Prize. This award is made annually to a Nguni writer whose contribution to Nguni literature is adjudged as meritorious.

In 1953 the Afrikaanse Pers-Boekandel, Johannesburg, organised a literary competition. Rev. Jolobe entered a collection of poems which won him First Prize. You will see for yourselves that we have gathered together to honour a man who is no new-comer to literary distinction.

To show you that Rev. Jolobe's ability and his genius are appreciated far beyond the confines of Victoria East, let me read what the *Inkundla*, an African Journal published in Natal, had to say of him, in 1947 when reviewing his poem *Ukwenziwa Komkhonzi*. "Here we witness the evolution of a truly African art; a truly national outlook; something which expresses the mind, hopes and aspirations of the new Africa which all our greatest sons have visualised in their dreams, speeches and writings. Among our poets, Jolobe is destined for an unique place of his own—for he is neither narrow in his sympathies nor is his universalism purely academic. It is an expression of the outlook of the new Africa and in this sense Jolobe is a coming national poet; someone whose works will have to be read more and more by all of us whether we are Zulus, Sutos, or Xhosas." A fine tribute indeed. A European reviewer wrote of him: "Jolobe's literary activity, let alone his life and his personality, has secured for him a lasting place in the affections of his people. He is surely the most versatile Xhosa author of the present generation."

Besides writing poetry, novels and essays, Jolobe has contributed to Xhosa literature by means of translations. He has translated Booker T. Washington's *Up From Slavery*; *Aesop's Fables*; the South African Institute of Race Relations publication *A Guide to Health*, to mention only a few. Included in the books awaiting publication is his translation of Rider Haggard's *King Solomon's Mines*.

One field in which Xhosa is extremely poor is drama. In 1957 Rev. Jolobe published a play *Amathunzi Obomi*. As far as I know, the only other play in Xhosa worth mentioning is B. B. Mdledle's translation of Shakespeare's play *Julius Caesar*.

Here we have an African scholar, here we have a man with a deep love for his people, a deep love for his language. In

his writings Jolobe has shown himself to be a brave man, a man who is not afraid to stick his neck out for fear of criticism, a man who is not afraid of experimenting. He first experimented with rhyme in his poetry and when he thought that the result was not altogether satisfactory he did not hesitate to discard it. In Rev. Jolobe we have a man who is obviously fully convinced of the great might of the pen in the task of uplifting his own people.

The work of Rev. Jolobe and others like him is a clear indication of the awakening of the Bantu people. The Bantu people have begun to realise that they have a contribution to make. More and more manuscripts from Bantu writers are being submitted to publishers. It is also true that many of the manuscripts are of a poor standard, but the signs of the awakening are there and they are very encouraging. Perhaps we have no classics yet, but be assured they are on the way.

The Bantu languages are beautiful languages, expres-

sive, full of feeling and blessed with a rich vocabulary. Every possible encouragement should be given to the up and coming Bantu writers. There is a great deal that Bantu writers can learn from the literature of other nations. But there should be no slavish imitation of that literature. It may very well be that the Bantu have some contribution to make to world literature. That is why I am happy to find that Rev. Jolobe in his poetry has not altogether discarded the pattern of Xhosa traditional poetry as found in *Izibongo*. For our Bantu writers originality should be the watchword.

In congratulating Rev. Jolobe on this great honour, I wish to conclude by saying—*Mfundisi*, you have done much for your people and for your language but a great deal more still remains to be done.

* * * *

(Next month we shall publish the tribute paid to Mr. Jolobe by Dr. Kerr and Mr. Jolobe's reply.)

Sursum Corda

A DAY OF REST

By J. Bruce Gardiner, D.D.

ONE familiar feature of Hebrew legislation is the provision of one day in every seven to be observed as a day of rest, of respite from the work which occupies the minds and hands of men and women on the other six days. In this Sabbath law no one can fail to recognise what must have been a "boon and a blessing" to millions of workers as the generations passed across the stage of history.

Moreover, Sabbath was given a religious character not only as a feature of a divine law but because it was to be reckoned "the 'Sabbath of the Lord God,' the day upon which He Himself rested from six days work as Creator.

The naivete of this biblical record startles us today, until we remind ourselves that it was written for the primitive minds of those who asked no questions about their Scripture. The ancient Sabbath is still preserved by the Jews and denotes the seventh day on which they observe the sacred law.

Were it not that this law has been made familiar to Christians for many generations, it would certainly surprise us to reflect that we have contrived to apply to the first day of the week an ancient law which was meant to apply simply to the seventh day.

To the first day we give the name Sunday, a name which reminds us of the Sun of Righteousness who, upon this day rose from the dead and brought life and immortality to light.

I wonder how many there can be in South Africa who can recall a current of thought and feeling which flowed through the Presbyterianism of the far North of Scotland in

days gone by. Within this current the word "Sunday" was strongly disapproved and consequently seldom used. The first day of the week was faithfully observed as "a day of rest and gladness;" it was marked by the wearing of "Sunday clothes" and by attendance at Church services. In Sunday School (also in Day School) the old law was taught and it was assumed that it was applicable to the first day, with no sense of incongruity.

This arose, partly at least, from the curious fact that there was no occasion upon which the change from "sabbath" to "Sunday" was officially sanctioned. The change seemed to come about quite naturally.

As we look back we can easily recognise the authority on which the change rests. We now find it in the familiar words of our Lord: "The Son of Man is Lord also of the Sabbath." The law came to men from the supreme Law-giver, the one, only living and true God, who alone is the ultimate object of our worship.

In our Lord, however, one stood in our midst who claimed to speak with divine authority. The Son of the Father "for us men and our salvation" became the Son of Man who speaks to men with the authority of the Son of the Father. It is in this capacity that he reveals to us the fruition of a plant which had its roots in the Sabbath law and in Sabbath observance. He then offers to bestow upon those who come to Him and who are prepared to learn of Him a spiritual rest richer and more perfect than that which could be found in the Sabbath, however valuable that older rest might be. To reap this fruit, two steps are

necessary ; Come, and I will give ; Lean and ye shall find "rest to your souls."

In our day and generation it is the urgent business of all who bear our Lord's name to seek until they find this sublime gift of God. That will issue not only in blessing and benefit to themselves ; it will enable them to bear witness to others what our Lord offers to all.

"The world is too much with us ; Late and soon, getting and spending we lay waste our powers."

There are many who would gladly receive what the Lord

Jesus offers if only they could be brought near enough to hear His invitation ; to hear such words as these which seem to come from Him with a winning smile : " *My yoke is easy ; my burden is light.*"

Of high value as the day of rest has been to the toiling children of men that which He promises is not temporal but eternal. It grows with our growth in obedience here and now but reaches its full fruition only There, where it becomes the rich and satisfying Rest unto the soul.

Our Readers' Views

BIBLE TRANSLATIONS

Catholic Mission,
Lumku,

P.O. Lady Frere, C.P.

16th September, 1958

The Editor,

The South African Outlook,

P.O. Lovedale, C.P.

Dear Editor,

Re : "Moreover, for ages, under the influence of the Roman Catholic Church, the Bible was not given in the vernacular languages of the European nations, but could be read only in Latin, the language of Scholars."

(*The South African Outlook*, Sept. 2nd, 1958, p. 142.)

Historical facts give much evidence to the contrary : The oldest fragment of a translation of the gospel of St Mt. dates from 748 A.D., 23 pages kept in Vienna 2 in. Hannover from a MS of the monastery of Mondsee ; edited by Massmann (1841), Hench (1890). In the 9th century, there appeared the latin-german "Tatian" in St. Gallen, edition v. Sievers (1892). Besides other translations, in the 12th century, there are the interlinear versions. W. Walther, in his work entitled : *Deutsche Bibeln des Mittelalters*, 1889/92, counts 3600 german MS of bibles, however, not all complete. From 1466 to 1521, there are known 14 printed high german editions and 4 printed low german editions beside 34 printings of the psalms. The four first printings were done : (1) Strassburg, 1466 (J. Mentel) (2) Strassburg, 1470 (H. Eggestein) (3) Augsburg, 1473, (J. Planzmann), (4) Augsburg 1473 (Gunter Zainer). Low german bibles were printed at Köln, 1479, Lübeck, 1494, Halberstadt, 1522.

In 1520, there were in other countries the following numbers of complete printed bibles : 11 italian, 10 french, 2 bohemian, 1 belgian, 1 lmousinian, 1 russian. For further details concerning translations of the bible cf. "Lexikon für Theologie und Kirche, Herder, Freiburg i/Br." Vol. 2, p. 296 to 324.

Yours faithfully,

J. BALZER, S.A.C.

P.S. An incident which occurred to me some 30 years ago in Heiligelinde pilgrimage church, East Prussia, may illustrate the obviousness of the notorious chained bible of the middle ages. A polish boy was kneeling on the steps of a side altar, next to a polished brass bell (sanctus bell). When the service was finished and the people became noisy to leave the church the boy grasped at the bell. But he was unable to put it into his pocket as it was chained. Next day the local paper referred to the attempt of stealing the chained bell but not "the chained bell."

J.B.

(Editor's Note : Our correspondent's reference to isolated MSS. proves nothing as to the official attitude of the Roman Catholic Church throughout the ages prior to the Renaissance and the Reformation. It would be surprising to know that amidst all the activities in monasteries no monks devoted themselves to translating portions of the Scriptures into their own tongues. We know that from the time of the Renaissance many scholars devoted themselves to translations of the Scriptures similar to Wycliff's translation into English.

But how far was that countenanced by the Roman Catholic Church ? Principal T. M. Lindsay, a scholar of the first rank, is quite clear about the attitude and influence of the Roman Catholic Church in this sphere. He states :

"The appearance of numerous translations of the Scriptures into the vernacular, unauthorised by the officials of the mediaeval Church, and jealously suspected by them, appears to confirm the growth and spread of this non-ecclesiastical piety. The relation of the Church of the Middle Ages, earlier and later, to vernacular translations of the Vulgate is a complex question. The Scriptures were always declared to be the supreme source and authority for all questions of doctrines and morals, and in the earlier stages of the Reformation controversy the supreme authority of the Holy Scriptures was not supposed to be one of the matters in dispute between the contending parties. This is evident when we remember that the *Augsburg Confession*, unlike the later confessions of the Reformed Churches, does not contain any article affirming

the supreme authority of Scripture. That was not supposed to be a matter of debate. It was reserved for the Council of Trent, for the first time, to place *traditions sine Scripto* on the same level of authority with the Scriptures of the Old and New Testaments. Hence, many of the small books, issued from convent presses for the instruction of the people during the decades preceding the Reformation frequently declare that the whole teaching of the Church is to be found within the books of the Holy Scriptures.

"It is, of course, undoubted that the mediaeval Church forbade over and over again the reading of the Scriptures in the Vulgate and especially in the vernacular, but it may be asserted that these prohibitions were almost always connected with attempts to suppress heretical or schismatic revolts.

"On the other hand, no official encouragement of the reading of the Scriptures in the vernacular by the people can be found during the whole of the Middle Ages, nor any official patronage of vernacular translations. The utmost that was done in the way of tolerating, it can scarcely be said of encouraging, a knowledge of the vernacular Scriptures was the issue of Psalters in the vernacular, of Service-Books, and, in the fifteenth century, of the *Plenaria*—little books which contained translations of some of the paragraphs of the Gospels and Epistles read in the Church service accompanied with legends and popular tales. Translations of the Scriptures were continually reprobated by Popes and primates for various reasons. It is also unquestionable that a knowledge of the Scriptures in the vernacular, especially by uneducated men and women, was almost always deemed a sign of heretical tendency. 'The third cause of heresy,' says an Austrian inquisitor, writing about the end of the thirteenth century, 'is that they translate the Old and New Testaments into the vulgar tongue; and so they learn and teach. I have heard and seen a certain country clown who repeated the Book of Job word for word, and several who knew the New Testament perfectly.' A survey of the evidence seems to lead to the conclusion that the rulers of the mediaeval Church regarded a knowledge of the vernacular Scriptures with grave suspicion, but that they did not go the length of condemning entirely their possession by persons esteemed trustworthy, whether clergy, monks, nuns, or distinguished laymen.

"Yet we have in the later Middle Ages, ever since Wycliff produced his English version, the gradual publication of the Scriptures in the vernaculars of Europe. This was especially so in Germany; and when the invention of printing had made the diffusion of literature easy, it is noteworthy that the earliest presses in Germany printed many more books for family and private devotion, many more *Plenaria*, and many more editions of the Bible than

the classics." —T. M. Lindsay, *History of the Reformation*, Vol. I, pp. 147-9.)

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BANTU SECONDARY SCHOOL, GRAHAMSTOWN

The Editor, *The South African Outlook*,
Lovedale.

Dear Sir,

The attention of the Eastern Districts Regional Committee of the Students' Christian Association has been drawn to the paragraphs appearing in your issue of September 2nd on the subject of S.C.A. meetings at the Bantu Secondary School, Grahamstown. The information given by your informant appears not to have been correct.

An S.C.A. branch was established at the Bantu Secondary School some years ago and Rhodes students normally assist in running the branch. The necessity for having a written permit became evident after a prosecution last year (which did not involve an S.C.A. member). After Rhodes re-opened this year application for a permit was made to the Manager, Non-European Affairs Department, City of Grahamstown and a permit was granted on 18th March. There was some delay in giving assistance to the branch partly owing to the occurrence of Rhodes vacations and the arrival of a new principal. Under the guidance of the representative for Bantu work of the Rhodes University S.C.A. the branch is now active and attendance is good.

Yours faithfully,

A. J. KERR,
Chairman,

Eastern Districts Regional Committee, S.C.A.

[We learn that our informant was somewhat in error. At the same time, it seems only one permit is now given instead of several previously, and that the assistance rendered to the branch this year has been on a reduced scale. Editor].

A NEW BOOK

Bible Readings and Prayers for a School Year, compiled by M. E. Jarvis (S.C.M. Press, London: 12/6).

Those who have the duty and privilege of conducting school prayers will find this book by the former headmistress of the Girls Grammar School, Brecon, the thing they have been looking for. It gives a theme for each week, and for each day there is an opening sentence, a short Bible lesson, and a brief prayer.

All political news and comment in this issue are contributed and written to express the views of the *South African Outlook* by R. H. W. Shepherd, Lovedale, C.P.